THE

Modern Phariſees:

OR A

SERMON

On the xxiij. of S. MATT. *v.*15.

SHEWING

The Principles of the preſent *Jeſuites*, and *Puritans*, to be of the ſame evil influence with the ancient *Phariſees*; and equally vexatious and deſtructive to GOVERNMENT.

By *NATH. BISBIE*, D. D.

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To the Right Worſhipful,

His ever Honoured PATRON,

Sir *JOHN CORDEL* Baronet,

One of His *MAJESTIES* Deputy Lieutenants for the County of *SUFFOLK*.

NOthing hath been more ſeverely charged upon the Church of Rome, *and the Proſelytes thereof, ſince the Reformation, than their averſneſs and diſaffection to Government; the belief whereof hath cauſed many heavy Laws, a continued jealouſie, much ſlaughter and devaſtation among them. And the like hath no leſs ſeverely been charged back by them upon the Reformation; It is manifeſt (ſaith the Author of the Proteſtants* Babel) *that in all places at home, as well as abroad, this ſpirit of Reformation hath ever been, and is ſeditiouſly pragmatical and dangerous unto Princes and States; inſomuch that within the ſpace of ſixty Years, more Princes have been depoſed and perſecuted by Proteſtants upon the quarrel and difference of Religion, than had been by the Popes excommunication, or by the attempts and practices of any ſubjects Catholick in ſix hundred years before (and*

yet our late Martyred Sovereign had not then been brought unto the block;) Wherefore I thought it worth my while and my pains to find out the Criminals; for if Chriſtianity in general be faulty, Princes may well be ſhie; or if there be not a Religion more Orthodox and Loyal than other, they may alike be favourable to all, but affected with none; This I ſay) made me to ſingle out the preſent Malefactors of the Age, the Jeſuite (with his Faction) for the Roman; *and the Puritan (with his) for the* Engliſh *Church: who though harmleſs and innocent by their own account (for all the late applications to our after murdered Sovereign, were uſhered in with,* We your Majeſties moſt loyal and dutiful Subjects; *and the Reſtauration of our preſent King* no leſs *congratulated with,* We your beſt and experienced Friends) *yet if I have fixed wrong, or charged either of them unjuſtly (provided their own Writings may be the Judges in the caſe) I am content to undergo their burden; and when the next Rebellion or Commotion happens, for want of one of them in it (that juſtly deſerves execution,) to be the man: And if this be proved, I hope, I ſhall no longer be blamed, either on the one hand or the other, for having, or ſtill continuing to call them, Brethren in Iniquity; or for telling you and others where our danger lies, that Authority may know at whoſe Door to Knock, and by their ſeverity and care prevent all future and growing miſchiefs. Sure I am, there is a ſort of Evil Doers a-*

mong

mong us, and if the Sword that ſhould be a terror to ſuch (the Sword they delight in ſo much) be born in vain, we ſhall all be made a Babel *indeed. My prayer therefore ſhall be, That at ſuch time, and in ſuch ſtreights, the King may never want Champions like you to defend him; nor ſuch Champions a reward, whilſt Loyalty is to be accounted a Virtue, and Valour deſerves its Trophee.*

Your moſt bounden and

reſpectful Servant,

Long Melford, Suff.
Nov. 5. 1682.

Nath. Bisbie.

MATT.

MATT. xxiij. 15.

Wo unto you Scribes and Phariſees, Hypocrites; for ye compaſs Sea and Land to make one Proſelyte, and when he is made, ye make him two-fold more the Child of Hell than your ſelves.

THE *Jewiſh* Writers (who have undertook a repreſentation of that Church in our Saviour's time) tell us, That there were then in it three more prevailing Sects or Parties; to wit, the Phariſees, the Sadduces, the Eſſens: As for the Sadduces, they were men ſeemingly extreme, and rigorouſly juſt, exact in giving every man his deſert and due; called therefore Sadduces from צֶדֶק *Juſtitia*, as if that vertue, which had gilded the face of the golden age, were no where ſo much to be found as in their Territories, and among their Party: Men (as they would have their name proclaim them) of equity and conſcience; The only juſt, punctual, down-right dealers of the age; ſo that if *Jew* or *Gentile* would have juſtice done them, the Sadducee muſt be the man. As for the Eſſens, they were no leſs addicted to piety and devotion; called therefore חֲסִידִים from חָסִיד, a ſort of religious and ſanctimonious perſons, perfect Monks, as the Papiſts conceive; giving themſelves wholly up to faſting, reading, praying, and many other ſuch like exerciſes of auſterity and devotion; every way as notorious

torious and eminent for their piety and prayers, as the Sadduces were for their integrity and juſtice. An unnatural curſed divorce where-ever it happens! Wherefore the Phariſee ſeemingly unites the righteouſneſs of the one to the piety of the other; and joyning both together, not only acts, but infinitely out-does the Sadducee in his duly admired Juſtice, and the Eſſen in his no leſs applauded devotion. The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are We. You ſhall find them pale in their faſtings, loud and long in their prayers, open-handed at their charity, great enemies to the Publican for his extortion and injuſtice, to the Sinner for his pollution and uncleanneſs; ſo ſanctified, ſo mortified, ſo every way refin'd, that Heaven ſeems not to have a more glorious Saint, nor Earth ſo great a Pattern; and yet when thoroughly inſpected and known, the very Rogues and Villains of the age: for they devour Widows houſes, kill the Prophets, oppoſe *Cæſar* and his Tribute, do a thouſand and a thouſand exorbitances more under the colour and pretext of religion, which God and nature, Religion and religious Men abhor, the Sadduces deteſt, the Eſſens cry ſhame upon; ſo every way ſanctified yet profligated, That the holy Land hath not a more unholy Clan; nor the Serpent therein ſuch another generation of Vipers. We may know them by the antipathy, that our bleſſed Saviour had againſt them, for though there naturally dropt nothing from his ſacred Lips, but words ſmooth as Oyl, (bleſſings or pardons) yet he never meets with a Phariſee, but he is ſtill reproving or thundering out his Anathema's againſt him; there are no leſs than eight of them together in this Chapter, and all directed againſt that ſort of cattle: nay, I do not find that he ever fell ſo foul

foul upon any other ſort or Sect of Men; and yet I am ſure, the Sadduces and Eſſens full well deſerved it, eſpecially the former; for they were (as *Joſephus* informs us) of ſowre and ſalvage natures, unnatural and unkind one towards another: nay, they had Principles that led them on to great impieties and immoralities; for they denied the Immortality of the Soul, the Reſurrection of the Body, future rewards and puniſhments: and yet though thus actually wicked, and prone by their Principles to be much more wicked than they were, He notwithſtanding paſſed them by (innocent as it were in compariſon to the other) and applied his Woes to the Phariſees only, as Men whom he looked upon to be *bipedum nequiſſimos*, the moſt faulty pieces of Religion throughout the whole Church of the *Jews*. Nay, it is worth our obſervation, that the more fatherly, ſtill the more faulty; if once profeſſed and arrived unto the degree of being Scribes, of being Γραμματεῖς τῦ νόμυ, Publiſhers and Teachers of the Law and the Traditions thereunto belonging; If once miſſionated, and by vertue of that miſſion they be alſo ordered to be Γραμματεῖς τῦ λαῦ, to range and proſelyte others, then the Woe comes double and treble upon them, *Woe, Woe, Woe unto you Scribes, Phariſees, Hypocrites, for ye compaſs Sea and Land to make one proſelyte, and when he is made, ye make him two-fold more the child of Hell than your ſelves.*

In the words we have our bleſſed Saviour bitterly inveighing, and ſeverely reflecting upon the whole Order of the Phariſees, eſpecially upon the proſelyting Party thereof; The only cry'd up Order by the People, and almoſt the only cry'd down Order by our

Saviour. Pleaſe you to ſee the reaſon of his ſeverity in theſe two following Inſtances.

1. They were utter enemies to *Cæſar* and his Government, counting all things of Religion (though of the remoteſt concern) too Sacred and Spiritual to come under his cognizance: Nay, our bleſſed Saviour never ſeem'd more a חלוי, or leſs their Meſſiah, than when he pleaded for the things of *Cæſar*, and appeared in the defence of his Prerogative and Government. *Joſephus* (who was himſelf a Phariſee, and therefore (without queſtion) a favourer of the party) telleth us, That they were much given to combine and complot for the carrying on of Antimonarchical, Anticæſarean deſigns; inſomuch, that being urged by the Emperor to take the Oath of Allegiance (as the reſt of the *Jews* had done) they peremptorily, to the hazard of their lives and fortunes, oppoſed it. So inſolent and daring, and withal ſo buſie and affrontive they were grown in King *Herod*'s days (not only diſobedient themſelves, but propagating their Principles of diſobedience among their Proſelytes and Scholars) that (as the ſame Author ſaith, at leaſtwiſe Biſhop *Montague* from him) he not only pull'd down their Schools and Seminaries (ſpoil'd them of their Neſts and Harbor) but burned many of them alive, truſſed up others, and baniſhed the reſt, never looking upon his Government to be ſecure, as long as there were ſuch Eccleſiaſtical Incendiaries, ſuch religious Boutefeaus in it.

2. They were no leſs enemies to Chriſt, and to the Reformation of religion introduced by him; Religion! 'Twas the ſhine of Paradiſe, the glory of Humane nature, the proper Image of God upon Earth, until the Incarnation of his Son; This the Heathens by

by their evil Cuſtomes and Doctrines had mightily corrupted, *Moſes* in a great meaſure reſtored, and the *Jews* wonderfully made happy by ſuch a reſtauration, till the Phariſees (thoſe monſters of men) again depraved it, and by their Superſtitious Novelties, and ill deviſed Traditions, not only evaded, but evacuated the Primary Rules and more laſting Conſtitutions of Divine perfection. It were endleſs to ſhew how this Order of Men, above all others in the *Jewiſh* Church, had corrupted its purity: Our bleſſed Saviour (that great Reformer, who was faithful to him that appointed him) every where chides them for it. *You teach* (ſaith he) *for Doctrines the Traditions of Men*; and again, *You tranſgreſs the Commandment of God by your Traditions*; and again, *You make the Commandments of God of none effect by your Traditions.* And this (no queſtion) was the reaſon why they were ſo angry with, ſo ſet themſelves againſt, and ſo endeavoured by all manner of ways to entrap and enſnare him. Nay, rather than fail through the weakneſs of their own Party, they'l joyn hands and intereſts with the Sadduces, with the Eſſens, yea with the very *Herodians* themſelves; whom otherwiſe they abominated, becauſe they were ſuch ſticklers for, and promoters of the abſoluteneſs and arbitrarineſs of the *Roman Cæſarean* power; *(Mat.22.16.)* and yet hail Sadducee, moſt welcome *Herodian*, no Man nor Party amiſs, provided they will but joyn in with them, in ſupport of their darling Tradition, and obſtruct the Holy *Jeſus* in his Reformation.

Theſe were their Principles, but that which aggravates their crime under theſe Principles, is,

1. That they (of all in the World beſides) would ſeem to be the only Men for Religion; which ſets

forth their curſed Hypocriſie: *Woe unto you Scribes, Phariſees, Hypocrites.*

2. That no difficulties whatever could either deter or affright them from propagating ſuch their Principles; which ſhews their prepoſterous Zeal: *for they would compaſs Sea and Land to make one Proſelyte.*

3. That where-ever they propagated the ſame, they always inſtilled ſuch violence and virulency into the minds of their Proſelytes, that they ever made them much more wicked (far more deſperate and daring) than themſelves; and this ſhews their rancour and their poyſon: *for they made them two-fold more the children of Hell than themſelves.* Begin we,

1. With their Hypocriſie; which makes the wickedneſs of their Principles far more wicked, than otherwiſe of themſelves they would have been; for though none more turbulent to Government, nor more oppoſite to Religion, yet none ſeemed more religious or peaceable. Who hath not heard of their pale looks, their demure carriage, their affected garb, their compoſed gate? every way ſo ſingular, as if they deſigned to be look'd upon, and (as the Apoſtle in another caſe phraſeth it) *to be made a ſpectacle to the World, to Angels, and to Men.* Thus attired, how do they faſt and pray? ſpending no leſs than a third of their time amongſt their Books and their Beads; yea, and with what alacrity do they run to their Spiritual exerciſes and Corporal auſterities? making their Beds upon Flints and Stones; upon Bryars, Buſhes, and Thorns, to prevent their reſt, that it be not too long nor too pleaſing: But now our Saviour (who knew the inſide of the rotten Sepulchre, as well as the outſide) telleth us, *That it was all to be ſeen of Men.* Hence they would not pray, but in the Streets, and with a Saints-

Saints-bell before them; nor give Alms, unleſs a Trumpet call'd unto the Show. Nay, go unto the Sick-man's houſe, and there you ſhall have them; Viſit the Widow and the Orphan, and there you ſhall find them; Search the Hoſpital and the Priſon, and neither the noiſomneſs of the one, nor the fulſomneſs of the other will keep them away; where-ever there is need of a charitable Perſon, the Phariſee will be there; and (if you will believe him) upon no other account, than barely for the worth and merit of the action: But then watch him, and to the Sick-man he is making himſelf a Legatee; to the Orphan a Guardian; to the Widow not ſo much a Confeſſor as Surveyor; Truth it ſelf aſſures us, that under pretence of long prayers, *he devoureth Widows houſes*: Nay, he'l rob the Spittle, and ſtarve his very Parents to enrich the Corban, and advance his Society. In ſhort, what ſerved others to make them religious, would not ſerve the Phariſee; He was all for *Majorem Dei gloriam*, for that which would moſt viſibly ſet out the honour and glory of God in the World; and therefore he did enlarge his Phylacteries, and make them broader and bigger than other Men; He multiplied his holy waters and ſprinklings, counting it more neceſſary to ſprinkle himſelf, than (if he were a-thirſt) to drink and live. Nay, if any thing would ſet him higher in the eſteem of the vulgar than other Men, he would be ſure to be moſt punctual thereat; witneſs his tithing of Mint and Cummin, which (as the learned *Hammond* obſerves) was under a diſpute, even amongſt the very Lawyers and Caſuiſts themſelves, whether it ought to be paid or no. Thus great, thus univerſal was his Hypocriſie, and no wonder therefore, if the Phariſee be no ſooner named, but

Hypo-

Hypocriſie be clapt upon him; or that the Holy *Jeſus* ſhould not denounce a Woe againſt him, without calling him Hypocrite, and ſhewing him the reaſon of that Woe. The ſecond thing for which they ſtand charged, is,

2. Their prepoſterous Zeal, *for they would compaſs Sea and Land to make one Proſelyte.* Run into the *Indies*, ſeek out the remoteſt corners of the World, renounce their Friends and Families, endure all the hardſhips and dangers that the mercileſs Seas, or the more mercileſs Nations could expoſe them unto; and all, for the gaining perhaps but of one ſingle Convert. Nay, they were ſo far from either balking or ſtarting at the employ, that they would beg the miſſion, and ſtrive who ſhould be the firſt and moſt forward in it. Now though this action was altogether praiſe-worthy, and to be accepted of, even when it reached but to the גֵּר שַׁעַר to the Proſelyte within the Gate, (to the Perſon that had his habitation among the *Jews*) whether he was תּוֹשָׁב a ſtranger by birth and religion only; or נָכְרִי by birth, religion and affection too; yet it was never ſo highly eſteemed of, nor the Party never ſeemed ſo much to merit, as when he left his native Country to do it. Such an one was *magni nominis*, ever to be honoured with a red Letter in the Calendar, and to be ſeated (in the Reſurrection of the Juſt) next to *Hillel* and *Schamai*. And this certainly (if well deſigned) had been a moſt pious, excellent and glorious Work; One of the Apoſtles of the Holy *Jeſus* telleth us, that he who effects it ſhall ſave a Soul alive, and hide a multitude of ſins: But then, as it fell out, it was not ſo much to gain them to God and the truth, as to themſelves and their Party; not ſo much to make them

them Converts, as Phariſees; not to bring them off from a falſe to a true, as from a falſe to a falſe; from an Heatheniſh, Idolatrous, to as heatheniſhly ſuperſtitious, and more wicked religion. Which in the third place ſets forth,

3. Their rancour and their poiſon; for as they proſelyted, ſo they ever made thoſe (whom they proſelyted) *twice more Children of the Devil than before;* infinitely more rebellious to the Government they lived under, and much more oppoſite to the coming and deſign of the bleſſed *Jeſus*, in purifying and reforming the depraved World. As *Jews*, they were never good, (the whole Religion of them was prone to be ſtubborn, rebellious, antichriſtian) but when proſelyted, they ever grew worſe; their temper more ſowre, their behaviour more ungovernable, their deſigns more wicked and bloudy. And hence, when they attempted a Perſecution upon the Apoſtles, it's ſaid *(Acts* 13.50.) Παρώτρυναν τὰς σεβομένας γυναῖκας, they animated or inflamed the worſhipping (the proſelyted) Women againſt them, as thoſe who were ever the moſt zealous and forward in the cauſe; not altogether, becauſe they were Women, and of that Sex, (uſually the moſt zealous) but becauſe newly proſelyted, and thereby made a new Sect. And in ſooth, ſo they would but keep up their zeal (and therewith the Traditions they were taught) the Phariſees never minded what their lives or practices were, nor how much they engaged themſelves for hell or helliſh deſigns. No, *Pereant illi in ignorantiâ, ſuperſtitione, impietate modo permaneant in Judaiſmo*, let them for ever periſh in their ignorance, ſuperſtition, impiety, (yea, Go unto the Devil, whoſe Children they are) provided, whilſt they are in this World, they will but adhere

adhere unto their Proſelytiſm, and keep cloſe unto the Phariſee, his Faction and Traditions. The ſum of all that we have been labouring for (in ſhort) is this,

1. That the *Jewiſh* Church was at this time in a very degenerate and corrupted condition, over-run with many ill Doctrines and Superſtitious practices; guided, not by the Eternal verities of Divine revelation, but by the Traditions and dotages of the ſelf-deſigning Phariſee.

2. That the one Order of the Hypocritical Phariſees were the only cauſe, and the main promoters of this corruption and decay in Religion.

3. That there was no way ſo ready, or ſo feiſable to purge out its corruptions, and to bring on a Reformation, and thereby to ſettle the Church on a laſting and peaceable foundation, as to root out the Phariſees, and put a ſtop to their proſelyting Zeal.

And here I ſhould end, were the *Jewiſh* the only Church troubled with this ſort of Men; But alas! we ſhall find the Church of *Chriſt* (now in the world, even in theſe our days) every way to be as much peſtered with them. And in the firſt place,

1. Let the *Jeſuite* come unto the Scrutiny; that Man of piety and deſign, the fitteſt Zealot to be an ὑποκείμενος, and to act a Part in this Tragedy. For who ſeeing *Ignatius* and his Followers returning from the Holy Land, bare-foot and bare-legg'd, with their Crucifixes in their Hands, their Bible and Breviaries under their Arms, their Roſaries about their Necks, moſt pitifully clad, and as pitifully fed, diſciplining themſelves as they go, and mumbling over their Offices (their *Pater noſters* and *Ave Maries*) at every Door

Door they come to, would not believe, that the Phariſees were again revived? or that there was not (a new ſpawn) another Generation of thoſe old Vipers going out into the World, eſpecially if he conſiders,

1. The conformity of their Principles to the Phariſees.
2. How adapted and fitted they be, to reduce thoſe Principles (or worſe) if need require, into action. Conſider we,

1. Their Principles; the main and chief whereof is to ruine and extirpate the Reformation, (with us) the beſt, for the introducing (their own) the worſt of religions. Religion! it is that they aim at, the religion of the place and Kingdom that troubles them; A religion conſonant to God's Scripture, to the ancient Writings of the Fathers, to all the Records and Monuments of holy Church in the beſt and pureſt Ages thereof; In Doctrine orthodox, in Worſhip pure, in Diſcipline regular, in Devotion uniform; Aſſerted by Confeſſors, dyed for by Martyrs, adored by Mænials, admired by Foreigners, undermined by none but the *Jeſuite* and his Maſquerade Faction: Were but this out of the way, and inſtead thereof a rifraff of their own ſet up, I am perſwaded King and Prieſt, Church and State, Nobles and Commons, all might live peaceably, and every day be bleſſed by them. Would we but change our Scripture into Legends, our Service into a Maſs-book, our Prayers into Beads, our Sacraments into Shows, our Prieſts into Puppets; Would we communicate in one kind, read Prayers in an unknown Tongue, adore the *Pope* little leſs than we do God, preach Purgatory inſtead of Repentance, ſell Maſſes for a Groat, beſtow Indulgences and Abſolutions to the worſt of Men;

Would we adviſe to an adoration of the Hoſt, a veneration of Images, an Invocation of Saints, and (in ſhort) renounce the Religion we are of, as we do the Devil and all his works; though inſtead of Scripture we ſet up rotten Tradition, though inſtead of Faith we preach up Faction, though inſtead of Obedience we become guilty of Treaſon; Nay, ſhould we murder Princes, and turn falſe and deceitful to Mankind, yet *Euge bone Serve*, all would be well, and we in an inſtant thought worthy of a better Kingdom. But as long as we retain the Religion we are of, and not ſuffer the Whoredoms of *Jezebel*, and her Witchcrafts to be among us, there muſt (there can) be no peace. *Eos ut novos Diagoras & Protagoras ex omnibus civitatibus pelli debere*, They ought (ſaith one of them, and no ſmall one neither) to be driven out of all Cities and Places, as ſo many Blaſphemers of the Gods, as ſo many known and profeſſed Atheiſts; *Propoſita etiam mercede ei, qui illos interficeret*; yea, and to allow a publick reward to him who ſhall maſſacre or kill them. *Miles eſſe debuit noſtræ Societatis Pater*: It was but meet (ſaith another of them) that the Founder of our Order ſhould be a Souldier; for as the Souldier muſt never deſiſt from oppreſſing his Enemy, until he hath either conquer'd or kill'd him, *Ita noſtrum eſt irruere in omnes qui Pontifici Romano reſiſtunt, illoſque tollere & abolere*: So muſt we no leſs oppoſe thoſe who are enemies to our holy Father the *Pope*, and never leave vexing and proſecuting them, till we have either reform'd or deſtroy'd them. And here two things more particularly are to be remark'd upon this Order of Men, whereby they will appear to advance fairly to, if not out-go, the Phariſees.

1. That

1. That they are under a more eſpecial vow, and by the very conſtitutions of their Society obliged to root out all Doctrines which the *Pope* ſhall call Hereſies, and all Perſons whom he ſhall think good to declare Hereticks. Nay, it was by vertue of this Oath, and in hopes of this ſucceſs, that Pope *Paul* the III. ever eſtabliſhed them into a Society, or that his Succeſſors (the ſubſequent Popes) ever permitted them to out-grow their firſt number, and to multiply, till (like the Locuſts) they may not only cover, but if (need be) devour the Land. *Conteren* gueſſing at them, ſuppoſes their number, in the Year 1618. to have been about one hundred and fifty thouſand; another ſince hath counted them to be above two hundred thouſand: Among theſe (ſaith the Author of the *Jeſuites* life and doctrine) are formed thoſe, who afterwards become religious in Cloyſters, Preachers in Pulpits, Paſtors in Churches, Captains in Armies, Judges in Courts; which though not profeſſed as the former, yet are *Jeſuites* in *Voto*, and as fitting *Janizaries* to make Muſſelmen, as the profeſſed themſelves; by the help and labour of whom, their work (where-ever they come) is expedited and made eaſie; inſomuch, that let the word be but given, and the Nation in a moment becomes converted (I mean, not ſo much unto the faith, as) into flames and aſhes.

2. That if they cannot peaceably compaſs the ſame, they are to do it by Fire or Sword, Halter or Poyſon, never minding the lawfulneſs of the means, provided the thing be but done: At firſt indeed *Conſiliis, dictis & ſcriptis*, their attempts are to be peaceable, ſober, Chriſtian; The ravening Wolf muſt put on Sheeps cloathing, and by his Preaching, Diſputing,

Writing (if it be poſſible) bring about his ends; but if in that he cannot prevail, then *Advocato ſeculari brachio*, the Civil Magiſtrate muſt be ſued unto, and his Axes and his Rods implored; The Wolf muſt then lay aſide his cloathing, and begin to ſhew himſelf as he is; and if after this he fail, then *Bellis perſequendos, & non ſolum armis terrendos, ſed etiam delendos, exſcindendos, tollendos, extirpandos*; Then alas, poor Hereticks! Fire and Sword, Bloud-ſhed and War, root and branch; nothing leſs than an *Iriſh* ſlaughter or *Pariſian* Maſſacre; deſtruction upon deſtruction (like that of *Amalek*) till not one of them be ſpared. Nay, if the Magiſtrate himſelf oppoſe, or out of tenderneſs to his Subjects lives, thinks not good to comply with them, he muſt forthwith forfeit his Kingdom, and become as liable to their cruelty, as the worſt of Hereticks: Nay, *Si juſtum ſit bellum contra Hæreticos, quanto juſtius contra caput Hæreticorum*; If it be a lawful thing to engage in War for the rooting out of Hereticks, how much more lawful muſt it be to engage againſt Kings and Princes, who are the Heads of Hereticks, and the Defenders of their faith? This is their doctrine abroad, and I do not find that the Serpent changeth his nature, when he changeth his Soil; No, I would have you know (ſaith *Campian* in his Letter to Queen *Elizabeth*) That we who are of this Society of *Jeſus*, *Sanctum fœdus iniiſſe*, have every one of us entred ſolemnly into Covenant, *Machinas veſtras ſuperare*, to null and fruſtrate all your attempts, *quamdiu vel unus noſtrûm ſupererit*, as long as there is but one of us alive in the World. In ſhort, I may ſay of theſe (and not in the leaſt wrong them) as *Judah's* adverſaries ſaid of *Jeruſalem* (*Ezr.* 4. 15.) Let the Books of Records be ſearched, *ſo ſhalt thou find*

find in the ſame, That this (City, this) Order of Men, *is a* moſt *rebellious* Order, *hurtful unto Kings and Provinces, and that they have moved Sedition within the ſame of old time: Wherefore let the King be certified, that if (this City)* this Order of Men *be not pulled down, he ſhall not long have any portion on this ſide the River with us.* And thus having given a tranſient view of the *Jeſuites* Principles, I come to ſhew,

2. How adapted and fitted they be to reduce theſe their Principles (or worſe) if need require, into action; and this will preſently appear, if we conſider,

1. Their avowed Obedience and dependance: *Ignatius* in his Epiſtle *ad fratres Luſitanos* (which they of the Sodality receive with as much veneration as they do the Epiſtles of St. *Peter*, or St. *Paul*) thus beſpeaketh and obligeth his Brethren; *Ab aliis religioſis ordinibus facilius patiamur ſuperari*; We are willing to yield our ſelves out-done by the Religious of other Societies in their faſtings, watchings, auſterities, but for the Vertue of Obedience (and the perfection of that Vertue) I would have you (who are of the Society of *Jeſus*) to out-do and out-ſtrip them all. And therefore he alloweth no obedience, *virtutis nomine dignam*, worthy the name of that vertue, or of his Society, that is not abſolute, blind, entire; nor none to be *veram germanamque ſobolem*, his true and legitimate off-ſpring (though of the Society) but who do wholly give up themſelves, without halting or ſcrupling, to the will and commands of their Superiors. *Diligenter cavendum*, mighty care (ſaith he) is to be taken, that no Man wreſts his Superiors will, but make it his own; or rather diveſt himſelf of his own, that he might be inveſted with the Divinity of

of his Superiors. And as for his Underſtanding, *eam etiam offerat neceſſe eſt*, he muſt alſo offer up that too, yea and ſo far forth as to ſuffer it willingly to be captivated and led by his Superior: Nay, he muſt look upon his Superior not as a Man ſubject and liable to errors, but as Chriſt himſelf, who neither can be deceived, nor will deceive others; Inſomuch that whatſoever his Superior commands, *Ipſius Dei præceptum eſſe & voluntatem*, He is to account of it, as if it were the very will and command of God, and without any tergiverſation or excuſe, or ever enquiring into the Uprightneſs or Juſtice of the cauſe, with an heady blindneſs to betake himſelf to the accompliſhing of it. Nay, *Perit celebris ille obedientiæ cæcæ ſimplicitas*, the ſimplicity and excellency of that ſo blinded, yet much famed Obedience is quite ſpoiled, if at any time the Inferior ſhall but in the leaſt queſtion the commands of his Superior, and examine whether he hath rightfully commanded, or no. And this is the Obedience that is to be given at all times by all ſorts of Perſons of the Society; by the Underling to his immediate Superior, by the Superior to his Rector, by the Rector to his Provincial, by the Provincial to his General, by the General to the Pope, the Generaliſſimo of all their Forces upon Earth: So that if the Pope do but ſet them at work (be his deſign what it will) they muſt all Arm; the General muſt ſtir up his Provincials, the Provincials their Rectors, the Rectors all their inferior Officers, and they the reſt of the Society, till a pack of Bloud-hounds be unkennel'd, and all the Beaſts of the Foreſt in danger. Inſomuch, that if the Pope be bloudy, zealous, cruel, (as *Gregory* the Seventh, as *Innocent* the Third, as *Boniface* the Eight, as *Julius* the Second, or as *Sixtus* the Fifth,

Fifth,and as many others may be) If they be reſolved to excommunicate Kings, and raiſe their Subjects againſt them (as few of them but will do,when they have an inviting opportunity) what muſt become of Kings and Kingdoms that are Heretical? Can the Prince be ſecure that hath ſo many Cut-throats about him, perhaps in his Court, in his Camp, nay, all his Dominions over? Or can his Subjects be ſafe (that are mark'd out as well as he) whilſt they have a ſort of Men among them, that upon the leaſt whiſtle will run, ſome to their Knives, others unto their Swords; that will arm themſelves with fraud, treachery, perfidiouſneſs; make under-hand Plots, and never give over (if once ſet on) till all be deſtroy'd. Certainly if no harm be done, all muſt be aſcribed to the piety and peaceableneſs of that one Man at *Rome*, and not to theſe his Agents and Inſtruments abroad. Add we to this,

2. Their natural and wonted Activity.It is a truth (ſaith the Author of the life and doctrine of the *Jeſuits)* manifeſt to all this habitable part of the world, that there is no Country known to Men,wherein the Society doth not labour for Chriſt; Nay, let but the Pope ſend them, and though it be into the Deſarts of *Arabia*,unto theMountains of *Caucaſus*,to the moſt unhoſpitable or uninhabitable parts of the world, it's all one; they demur not, but run. And this is ſufficiently apparent from the Vow they make, by which they promiſe and are tied to execute, *quicquid modernus, aliique Pontifices*; whatſoever the preſent or future Popes ſhall command, and in proſecution thereof to go into all manner of Countries, whether they ſhall be ſent unto *Turks*, or unto *Infidels*, yea even unto thoſe that are commonly called the *Indies*, or unto any

any other Hereticks or Schiſmaticks whatſoever, and were their errand at all times good, or as they pretend *ad profectum animarum & fidei propagationem*, for the ſaving of Souls, and the propagating the Ancient, Catholick (and not purely *Roman)* faith, I confeſs I ſhould admire their Zeal, and applaud their Order. But ſince one of them muſt go with a Dagger in his Hand, another with a Piſtol, a third with a Bole of Poyſon (moſt of them with one miſchief or other) to murder the Kings, and Maſſacre the People, to breed confuſions and unhinge Government, to deſtroy Religion and plant Idolatry, I cannot but utterly quarrel and blame their Zeal; and yet no Phariſee ever compaſſed Sea and Land like them. No difficulties ſcare them, no improbabilities amaze them, no dangers repel them; *Tu Regina jube*, let but the Pope (He or She) command them, and away they go with as much alacrity and readineſs, as the Evil ſpirit *(1 Kings 22.)* to perſwade *Ahab* that he may go up, and fall at *Ramoth Gilead; and there came forth a Spirit, and ſtood before the Lord, and ſaid, I will perſwade* Ahab: *and the Lord ſaid, Wherewith? and he anſwered, I will go, and be a lying ſpirit in the mouth of all his Prophets*, and accordingly he went. Add hereunto as a further qualification for their wickedneſs,

3. Their undaunted and daring audacity; It was the ſaying of a Biſhop, *Nullum animal audacius eſſe eo quod è cucullo proſpiceret*, that there was no ſort of Creature more bold and daring than He that looks through an Hood; ſpoke indeed of a Monk, but much more applicable to the *Jeſuit*; for if fix'd and reſolv'd, on He will. Tell not him of Axes or of Ropes, of Blocks or of Gallows; The *Leviathan* eſteemeth Iron

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as ſtraw, and Braſs as rotten wood; the Arrow cannot make him flee, Darts are counted as ſtubble before him; He laugheth at the ſhaking of the Spear. Neither careth he much what his errand be; to pull *Cerberus* out of Hell, or *Lucifer* from his Throne: Nay, if for his impieties he chance to be ſeiz'd or ſlain, the *Hydra* loſeth not his Head, but inſtead of one chopt off, many riſe up in the place; or if the unclean ſpirit happeneth for a while to be driven out of the Land, he ſoon returns again, and with other Devils worſe than himſelf. The Summer draweth on, and the inſects will breed, and a thouſand to one (but if need require) cover the Land, as the Lice and Vermin did *Ægypt.* Danger it is that he courts, for he lives a *Jeſuit* and dies a Martyr; his Bones are to be enſhrin'd, and (though he do miſcarry, yet) he ſhall have the honour of his enterpriſe with a *Voluiſſe ſat eſt.* In ſhort, where the deſign is ſo bad, and the Actors in the deſign ſo wicked, deſperate, reſtleſs, reſolute; When nothing is ſo vile, but what may be commanded, nothing impos'd but what ſhall be as readily executed, needs muſt that Nation be miſerable and forlorn where ſuch Locuſts as they, not only harbour, but ſwarm. And thus have I expoſed to your view the firſt ſort of our Modern Phariſees, the *Jeſuits;* There is another of them ſtill behind, full as turbulent and dangerous to Government, and as great a ſupplanter of the bleſſed Reformation; yea, and as reſtleſs therein as the former; to whom (upon that account) I muſt no more than to the former ſay, God ſpeed. And that is,

2. The *Puritan*: whereby I intend not the Puritan in life, but the Puritan in worſhip; ſo called from

 Purus,

Purus, and that from פָּרַשׁ, and from thence (becauſe of his Separation and Conventicles) originally came the Phariſee. And he is one,

1. That looks upon the Church of *England* (however Reformed from the errors and fopperies of the Church of *Rome)* not to be pure enough to be communicated with by him; though by her Reformation ſhe be made truly Primitive, Apoſtolical, Scriptural. He is one,

2. That judgeth of his own Purity by no other Rule or Meaſure, than as he treads Antipodes, and runs counter to the Order, as well as to the diſorder of the Church of *Rome*; ever looking upon thoſe who moſt diſſent from her (how unreaſonable ſoever their diſſent be) to be moſt pure. He is one,

3. That takes all occaſions to aſſert and proteſt his purity; and in order thereunto beſpatters Kings, confounds Parliaments, roiles all the counſels of the Land, leaves no ſtone unturn'd, no religious villany unpractiſed, till he hath made all as diſorderly and confuſed as himſelf: So that if you look for a ſincere Proteſtant, as the world now goes, (and as the Plotters doom would have it) it muſt not be He, that leadeth a pure life, that worſhippeth the true God regularly, that ſtudieth obedience to his Superiors (ſpiritual and temporal); or that practiſeth the religion for which his Anceſtors worthily are accounted Martyrs: but He that can profeſs and proteſt; with words and with Swords; in affront to Kings, in contempt to Laws, in deſpight to Government; yea, and the more daringly, always the better, till they not only ruine the beſt and pureſt Church in the World, but all the Government and Governors thereof. I confeſs it is hard at preſent to give him a proper

per name; you may as ſoon find out the number of the Beaſt, and tell the ſignificancy of his many heads and horns, as know what the Legion means, or what denomination he moſt delights in: yet Purity is that he boaſts of, it was that he was formerly named by, he ſtill carries on the ſame deſign, and therefore if at preſent he obtaineth the ſame name, I hope he will excuſe me; and the rather, becauſe I neither fix upon him *Covenanter*, *Smectymnuan*, *Rebel*, nor any other ſuch foul (though deſerved) Appellation. This however I would have noted of him, that his diſſent, diſformity, diſagreement to the Church of *England* is purely Phariſaiſm; nothing but down-right Hypocriſie and Phariſaiſm. And this will evidently enough appear, if you view him either inſide or outſide, at home or abroad. View him,

1. As he walks abroad; and here allow him but a Phariſees gate, a Phariſees look, a Phariſees garb; a few affected phraſes, and a little myſtical non-ſence, a ſour and miſ-ſhapen face, an uncouth and hideous tone, ſome ecſtatick and convulſive motions; Let him but ſhew the Legerdemain of his Throat, his Eyes, his Hands, (theſe and ſuch other-like feats of apiſhneſs and mummery) the *Shibboleth* of the Party; and though wiſe Men blame them, ſober Men pity them, learned Men nauſeate them, profane Men deride them, Nature it ſelf decline them; nay, though God never requires them, nor in his Creation (of things good) ever deſign'd them; and perhaps an hair Lip, or a cloven Foot may be as proper for the Man as any of them all: yet allow him (I ſay) but ſuch little tricks, ſuch deluſory frauds to enſnare and toll in the populacy; and then we believe (ſaith one of them) that the generality of the Inhabitants of

this Nation are as ſound and healthful a part of the Catholick Church, as any in the World, and by their Profeſſion as eminent a part of the Kingdom of *Chriſt*. Grant them (I ſay) but theſe pitiful allowances, for which School-boys are whipt, Univerſity-lads hiſt out of the Schools; and withal ſuffer them a ſeparate houſe, one (like that of the Phariſees) in the corner of the Streets; a ſeparate Prieſt, a woful teaching Scribe of their own; a ſeparate worſhip, that (I mean) of a long Cloak, and as long a Prayer (though as impertinent and *Battological* as ever Phariſee made) to carry off theſe their Soleciſms and Singularities; and then their Sanctities are pleas'd, and the difference between the Church of *England* and them (as it was among the *Jews*) amounteth to no more but this, Stand off, for I am *Holyer* than thou. View them,

2. More inwardly, as they eſpouſe, and carry on the Principles of the Phariſees; which are mainly theſe two.

1. An avowed Diſobedience to their Prince;
2. A truſty Oppoſition to the Reformation.

Begin we,

1. With their diſobedience to their Prince; which (as among us) is their *Proprium quarto modo*; and as connatural and eſſential to the Puritan, as ever it was to the *Phariſee* or *Jeſuit*. I would be loth to injure them, yet verily *Bellarmin*, *Sanctarel*, *Mariana*, are not more fulſome in their Tenents, nor more antiregal, antimonarchical in their Poſitions, than *Knox*, *Buchanan* and *Cartwright* of old; or than their offſpring of late have been, ſtill are, and are ever likely to be. If *Princes* (ſaith one of them, and no ſmall fool among them neither) exceed their bounds, and do againſt

againſt that, wherefore they ſhould be obeyed, there is no doubt, but they may be reſiſted. If I had power (ſaith another of them, looking upon all the Princes that oppoſe them, no better than as Tyrants) I would command them to be tranſported into ſome ſolitary place, or elſe to be drowned in the bottom of the Sea, that their evil ſavour ſhould not annoy living Men: Nay, I would award recompence to be given for the ſlaughter of them, not only of all in general, but of every one in particular, as Men uſe to reward them for their pains, which kill Wolves and Bears, and deſtroy their young Ones. And after this uneven Copy did moſt, or all of our late Incendiaries write. It's commendable (ſaith one,) lawful (ſaith another) for Defence of Religion to take up Arms againſt the King; thoſe (ſaith a third) who conclude that the Parliament, being Subjects, may not take up Arms againſt the King, and that it is Rebellion to reſiſt him, their grounds are ſandy, and their ſuperſtructure falſe. Some tell us, that the Supreme power of the Land is originally, formally and radically in the Body of the People; So that if Kings fail in the performance of their duty, the people may ſupply it, at leaſt in ſome caſes may do it of themſelves: Others, that the whole Soveraignty is *conditionate*, fiduciary, and meerly in truſt from and for the people; inſomuch that if the truſt be violated, the power returns unto the people again: Others, that the King is but one of the three Eſtates of the Land, and that the two Houſes of Parliament are co-ordinate with him in the Government; and being co-ordinate may act any thing without his conſent, eſpecially in caſe of his refuſal to co-operate, or conform to their deſires: And laſtly Others, that Kings are accountable to

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the people as to their Superiors, and upon their male-administration, or apostasie from the true Religion (of which they also must be Judges) are censurable, punishable, and dethronable by them.

All which aforementioned Doctrines and Tenents are the avowed Doctrins of our *Puritans*, raised the last Civil Wars, murdered our late Sovereign, and make as fair steps towards the ruine and overthrow of the present, as any Consult of *Jesuits* in the World are able, or likely to do. It were endless to recite the number and horridness of these Mens sayings and writings, the World it self being scarce able to contain them: However this (I think) I may lay down for a great truth (and I am very confident that I fail not in my computation) that though the Order of the *Jesuits* hath spread it self much further into the World than the Faction of the Puritans, yet there have been as many Puritans who have openly and boldly asserted the Doctrine of deteriorating, opposing, deposing Kings, as ever there were *Jesuits*: Yea, and have had their Writings (when time serv'd) as publickly authorised by *Cranford*, *Calamy*, *Caril*, the Generals of their Faction; as ever the *Jesuits* had theirs, by *Franciscus Borgia*, *Claudius Aquaviva*, *Mutius Vitileschi*, the Generals of their Order. Nay, I think the *Jesuits* in reason (pardon me if I mistake) ought to be concluded the more safe of the two; for finding that such like Tenents were a matter of scandal to the respective Governments where they lived, there was first a prohibition made *anno* 1616, afterwards a precept of Obedience *anno* 1626, by which the whole Order of the *Jesuits* were obliged, under pain of Damnation, never to write, dispute, teach or print any thing concerning that matter; And this (saith

(ſaith the Author of the account of the *Jeſuits* Life and Doctrine) is the Precept, which hath ſtood ever ſince, and never was infringed by any one *Jeſuit*. I confeſs, I believe not the Man in his tale, *Credat Judæus Apella*: But this I am ſure of, that the Faction of the Puritans never gave ſuch ſeeming ſatisfaction to the World, as theſe Men have done; for being urged by the *Oxford* Act to give credit to themſelves by Oath, that they would never take up Arms againſt the King, nor at any time endeavour to alter the Government by Law eſtabliſhed in Church or State, not one in twenty of them would do it. The refuſal whereof muſt undoubtedly be attributed to one or other of theſe two Reaſons; either,

1. Becauſe the Puritan doth really hold it lawful to take up Arms againſt the King, as once he hath done; or,

2. Becauſe he looks upon himſelf in conſcience bound to endeavour and work an alteration in the Government; and, if ſo, then you ſee the nature of the Man, what the Puritan is, and what he would have. However (theſe things conſidered) we may wonder, that this ſort of Men ſhould ever dare to expect, much leſs to challenge any thing of favour from the King, till they have abjur'd and renounc'd their *Anticarolin* Principles, which as yet they have not, and (for ought as I can ſee) never will. Truly (ſaith Mr. *Jenkins*, that *Chriſti fidelis ſervus*) I ſpeak no more than what I have often thought and ſaid, The removal of thoſe burdens that were then upon us, countervails all the Bloud and Treaſure ſhed and ſpent in theſe late Diſtractions; Nor did I as yet ever hear of any Godly man, that deſired (were it poſſible) to purchaſe their Friends or Mony again at

ſo

ſo dear a rate, as with the return and re-impoſal of thoſe Soul-burthening antichriſtian Yokes; and if any ſuch there be, I am ſure that deſire is no part of their godlineſs, and I profeſs my ſelf in that to be none of the number. *Richard Baxter* telleth us, That he had often ſearch'd into his heart, whether he did lawfully engage in the late War againſt the King, or not, or did well to encourage ſo many thouſands to it; and the iſſue of all his ſearch (as he boaſts) was this, That he cannot yet ſee that he was miſtaken in the main cauſe, nor dares he repent of it, nor forbear doing the ſame, if it were to do again in the ſame ſtate of things: Oh ſeaſonable Indemnity! but much more need of an open and hearty penitency. Wonder we more, that ever they ſhould have the face and confidence to mouth it againſt the *Jeſuit*, as they do; yea, and to count all daſtards, nay, Papiſts, at leaſt popiſhly affected, that run not into the ſame exceſs of riot with them; ſince they themſelves have adopted, and do ſtill continue to proſecute the ſame, if not worſe Principles than the *Jeſuits* (the worſt of *Jeſuits*) have done. *Quis tulerit Gracchos de ſeditione querentes?* King *James* (who certainly knew the temper of the Men, as well as any Man living) adviſeth his Son (and may the Grandchild obſerve) in the words following: Take heed, my Son! to ſuch Puritans, very Peſts in the Church and Commonwealth, breathing nothing but Sedition and Calumny; I proteſt before God, that you ſhall never find with any Highland or Border-thieves greater ingratitude, and more lies and vile perjuries than with theſe Fanatick Spirits; wherefore (for ſo he proceeds) let not the Principals of them to brook your Land, if you like to ſit at reſt upon the Throne. They are ſecondly (which beſpeaks them down-right Phariſees) 2. No

2. No leſs enemies to the Reformation of Religion among us. It hath pleaſed God through his wonderful Providence to free this Land from the Errors, Superſtitions, Idolatries, Uſurpations, Tyranny of the Church of *Rome*, and in lieu thereof to eſtabliſh to us a Religion Primitive, Apoſtolical, Scriptural. A Religion that our Forefathers thought good enough to dye for; a Religion that hath all along been valued by their Off-ſpring, as the greateſt Legacy that was ever left them; and hath been the means (ever ſith-hence) of conveighing thouſands and thouſands of them into Heaven: At the firſt obtaining thereof, it was generally ſaid to be wrought by the aid and aſſiſtance of the Holy Ghoſt; The King became a Defender of it, the Parliament a Supporter, the Clergy a Contriver and moſt willing Abettor; no Man but thought himſelf and his Poſterity bleſſed by it: Nay, it hath made us *ſtupor mundi*, not only happy at home, but admired abroad; It hath done me good (ſaith the learned *Spanhemius*) to look upon the beautiful and comely face of your *Engliſh* Church; its regular Devotion, its decent Order, (*Patriæ gentis veſtræ virtus*) a priviledge and glory peculiar to your ſelves alone, and not to be found in ſuch luſtre in any other Churches of the Reformation. But alas! it hath been her miſhap from her very infancy (like her Lord and Maſter) to be crucified between two Thieves, the *Jeſuit* on the one hand, and the *Puritan* on the other; only whereas one hours Crucifixion of him made one of the two to relent, and become a Convert; not an hundred years and more hath wrought upon theſe, or cauſed any one of the Factious to leave off their blaſpheming and reviling language. My work at preſent is with the latter only, and whoſoever

ſoever ſhall but conſider, how in the Churches infancy they would have ſtifled her, how in her younger years they would have ſupplanted her; how in her elder they would have buried her alive; how they have murdered the Defender of her Faith, ſequeſtred her Miniſters, turn'd her Senators out of doors, impoveriſhed her Patriots, decimated and perſecuted her Followers; yea, and at preſent how they abuſe her Friends, applaud her Enemies, nick name her Proſelytes, moleſt her Governors, by ſcandalous Reflections, ſeditious Petitions, pernicious Libels, Antimonarchical Clubs, will find reaſon enough to believe, that there ought to come a *Woe* upon them, as much as ever there did upon the Phariſees for their diſturbing the Church of the *Jews*, and hindering the Reformation that our Bleſſed Saviour was then working among them. There is one thing further that I muſt remark upon them, how that to make themſelves the only Proteſtants of the Land, the old ones muſt be laid aſide, and on a ſudden turned into Papiſts; Boaſt not your ſelves any more for Queen *Elizabeth*'s Proteſtants (ſaith the Author of the Plotters doom) for you are ſo far from being of that nature, that bate the bare name, and you have nothing of her Proteſtants in you; nay, I am perſwaded, it were good for our Church (he means the Conventicles of the *Puritans*) if you had not ſo much as the name neither. The Author of *Celeuſma* (ſpeaking of the conformable Clergy) telleth you plainly, that they are *Specie duntaxat Proteſtantes*, and that they do *Supparaſitare Pelagio, Socino, ſed imprimis Papæ & Papiſmo*: And this of late hath been the cry of all or moſt of the Faction, in their purſuit after the conformable Clergy of the Church of *England*, forgetting all

all the while, at leaſtwiſe willing that it ſhould be forgotten, that our Religion (as now eſtabliſhed) is the very ſame it was in Queen *Elizabeth*'s days, that no alteration hath been made either in our Doctrine, Diſcipline or Worſhip, only our Diſcipline ſomewhat weakned, whereby ſuch Plotters ſhould have had their doom; That it hath ever ſince thoſe days been aſſerted, maintained and defended by the conformable Clergy, and ever moſt by the moſt conformable. That if at any time Proteſtantiſm be defied (as the *Iſraelites* were by the *Goliah* of the *Philiſtins*) the Church of *England* muſt find the Champion; Others perhaps may wear the Sword, but the Pen and the Priſon, (to write and to ſuffer for it) ever did, ever muſt, and ever will belong unto them. I have been too tedious, however let this be obſerved, that the Jeſuitical Society and Puritan Faction began together (much about the ſame time, and within a Year or two, one of the other) the one in *Geneva*, and the other in *Rome*; and both to obſtruct and baffle the Reformation that then appeared in the World. And I muſt confeſs, that I am much of the ſame mind with the bleſſed Martyr (our late Arch-Biſhop) That till the Jeſuits are taken from the Church of *Rome*, and the peeviſh *Puritan*-Preachers out of the Churches of Great *Britain*, there never can be any Peace in Chriſtendom.

May Authority therefore (to which they are both alike grievous) rid us of the one and the other; and I doubt not (which is the thing I deſire to ſee) but *Jeruſalem* will live in Peace; Her Walls will be Salvation, and her Gates Praiſe.

FINIS.

Proſecution no *Perſecution*: Or the Difference between Suffering for *Diſobedience* and *Faction*, and Suffering for *Righteouſneſs*, and *Chriſt's* Sake; Truly Diſcuſſed and Stated. By *Nath. Bisbie*, D.D.

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